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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTION 66.

Will the FORUM *please explain the difference between individuality and personality? It seems to me that they are not well understood. I know I do not understand their meaning. We are told that even at the last, when all is merged into One, the individual remains and will again emerge.*

Marjorie Tyberg.—The Self of the universe is the One which separates into the many separate selves. The object of the manifested universe is the attainment, by the many separate selves, of the consciousness of the Self. Differentiation takes place not only from, but *in* the One. All is one from the beginning, but the selves must *consciously* become one with the Eternal. There are many stages of development in this process of becoming. When, the lower stages having been passed, the universe has evolved to the point where there are individual centres of consciousness, we have the reïncarnating Ego. This is the individuality, the recorder of all the experience gained through the different personalities during successive incarnations.

The personality has to do with one incarnation, the individuality is the thread of consciousness which relates and unifies all

the incarnations of the Ego. The personality consists of the human elemental, made rational by the presence of the Lower Manas. The individuality is deathless, permanent; the personality is its temporary mask, abode and instrument, and may or may not add anything to the experience of the Ego in gaining self-consciousness.

When the hour strikes, when Pralaya comes, the many re-become the One, are merged into the One, but the Egos who have arrived at the stage of development where they can *consciously* reunite with the Eternal have gained Self-consciousness, and theirs is the conscious God-union, the goal of humanity, the Day "Be With Us" spoken of in the Stanzas from the Book of Dzyan. For them, as for all else in the Universe, nothing that has been gained will be lost, for when the period of Pralaya is over, and the dawn comes, each begins where he left off. It is as if the Devachanic period of the Self, or entity which synthesizes the many selves, in the same way that man synthesizes lower forms in himself, is over. Life proceeds on a higher and different scale of progression, and those Egos who have gained Self-consciousness can now work consciously with nature, are now conscious factors in the universe, and are, compared with what they have been, what the Hierarchies are to us at the present stage.

Dr. E. B. Guild.—The individuality is that ray of Universal Consciousness which by incarnating acquires *Self*-consciousness through experience. The personality is only the instrument through which the incarnating principle operates. Self-consciousness is thus evolved by means of the experiences made possible by the personalities used by the incarnating principle. Individuality *becomes* as self-consciousness is attained. When all *self-conscious* individualities have attained universal consciousness there must be homogeneity but not loss of individuality. Emergence from such homogeneity into differentiation must carry with it individuality. Thus does all tend *toward* the attainment of the supreme universal self-consciousness.

Now, the personality does not become individuality. It is only a means for the attainment of an end. When each personality has served its purpose, its essence (results of experience) having been extracted, the personality itself is discarded. The incarnating principle requiring, however, the attainment of self-consciousness on other lines, another personality is used for the accomplishment of that purpose. In the normal course of evolu-

tion the personality is subservient to the individuality and limited to the requirements of the incarnating principle.

Individuality is an attribute of the persisting Self, while personality is only its temporary environment.

QUESTION 67.

What is individuality in its highest sense, and WHEN *is it attained? Can we be conscious of having attained it here, and how? Some in our branch think we never attain it — that we are always conscious of our individuality.*

Emily K. Mundy.— Individuality is *self*-consciousness; perfected knowledge; that is, Manas, the Higher Ego, sends its ray down into matter, when it informs a personality under its aspect called Kama-Manas. After continued rebirths in which it gathers to itself experiences growing out of the vicissitudes of life through which it passes, until it has no further need of experience on this plane of being, it rises and is reünited to Higher Manas and through Buddhi the spiritual soul to Atma the Higher Self, realizing through self-consciousness its at-one-ment with the source of all Being.

It is a gradual unfolding of the mind in all directions, an expanding, so to speak, until having acquired complete knowledge it ascends to higher planes, having become conscious of its consciousness, the consciousness of "I am I." It does not seem to me, if the above be true, that one can always have been conscious of individuality, because the law of evolution teaches a gradual development, and if experience is the object of manifestation, and all experience is necessary to perfect knowledge, I can but think that until that point in the upward progress is reached there can be no true individuality. It seems as if the idea was confused with the personality, for Kama Manas has one phase of individuality growing out of its relation to the Higher Ego, and this we define as character in a person; but the true individuality is on an entirely different plane, and is in reality the union with one's Higher Self and can only be attained when experience on this plane of being is no longer necessary.

I do think it possible for a person to reach this at-one-ment even here, and now, if he turns his whole attention to overcoming the desires and attractions of sensuous existence. It is possible to be "in the world" performing its duties and yet "not of the world," and possible to perform that which we have to do "unmindful of the event;" "for the man who doeth that which he hath to do,

without attachment to the result, obtaineth the Supreme." (*Bhagavad Gîta*, chapter iii.)

By gaining conquest over the physical senses we can become conscious on other planes of life, thus acquiring knowledge beyond what our physical consciousness is able to bestow. But not until one is fully developed and has a true sense of his unity with all that is can he realize true Individuality.

Joseph H. Fussell.—This is one of the most diffcult questions that presents itself to everyone who would know the mysteries of his own being, and although a complete solution may not be attainable in our present state of development, and even if attainable could not be expressed in words, still we may be able to obtain a partial answer.

The word *individual* is derived from the Latin *individuus*, not to be divided, and may be taken as referring to an *indivisible unit of life*, possessing, as such a unit, continuous and permanent existence. In order that the soul may gain all experience, it must be an individual in this sense, and every soul or unit-life in the whole of nature is also in this sense an individual.

Every man is a unit-life, or soul, which has passed through all the stages of existence prior to the human stage, and which will in the future pass through all those stages that still lie beyond. Each soul, each unit-life, has to pass through all the stages of development from the lowest to the highest, and for this to be possible each soul must have been *individual* from the dawn of time and must remain individual until its entrance into Nirvana, when it becomes once again "one with the All." It is even said that the "thread of radiance, which is imperishable and dissolves only in Nirvana, reëmerges from it in its integrity on the day when the Great Law calls all things back into action." (*S. D.*, ii, 80.)

Using the word *individuality* in the above sense we do not have to attain it, but are always and forever individual. But there is another sense in which the word is used in Theosophical literature, *e.g.*, the third fundamental teaching of the *Secret Doctrine* speaks of the soul having to *acquire* individuality, although it also defines the soul as a spark of the Universal Oversoul. This relation of man, the unit, to the Supreme, the All, the One, is beautifully expressed in the Catechism given in the *Secret Doctrine*, i, 120:

"'Lift thy head, O Lanoo; dost thou see one or countless lights above thee, burning in the dark midnight sky?'

"'I sense one flame, O Gurudeva, I see countless undetached sparks shining in it.'

"'Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?'

"'It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying "THY SOUL AND MY SOUL."'"

In my opinion this extract gives us the solution of the problem. But what is meant by acquiring individuality? This, I think,— to attain to the conscious realization of what is above stated so that it is no longer a philosophical speculation or conception but a consciously realized fact, that the light which shines inside thee and me is in no wise different from the light that shines in our Brother-men, that we are *undetached* sparks in the one and *undivided* Flame. The attainment of individuality in its highest sense is the attainment of impersonality, the becoming one with God and Nature, the attainment of the Supreme.

There is but one INDIVISIBLE, and that is the ONE, the ALL, and in that sense there is but one Individuality. The individuality of each of us lies in our relation to, in fact our being, that One. "That Thou Art."

QUESTION 68.

The idea is prevalent that Theosophy is antagonistic to all churches and members; also to believers in spiritualism and mediums. How can we present Theosophy so that this error may be corrected?

A. H. Spencer.— This is one of those sensible questions of which quite a few get into the FORUM from time to time and I am rather glad to have been asked to discuss it.

Theosophy though hoary with age comes to most people in the character of a fresh discovery and they, being accustomed to divide Religion up into sects, very naturally at first sight mistake it for another addition to the already voluminous array of *isms* under one or another of which pious people gather. When a new rooster appears in the barn yard all the rest of the chickens are apt to regard him as an intruder and to suspect him of designs on their feed-trough, in which respect there is considerable similarity between the human kingdom and that of the hens. This horror however like most bogies disappears as acquaintance progresses.

The Theosophical Society at its debates and in its literature doubtless affords to investigating minds more satisfactory philosoph-

ical nutriment and greater ethical and psychic information than can be obtained at the usual church service or from conversation with a pastor of the standard type, and in that direction might seem to threaten the prestige of the local Church and its present-day priest or parson, who is often narrow enough to think he should have a monopoly of the profession of soul-culture, and whose jealousy being aroused perhaps warns his flock that it is better to remain ignorant than to obtain knowledge from an unsanctified source. All preachers however are not subject to this reflection—be it understood—for within their body are to be found many very wise and just men; while the people themselves are rapidly coming to perceive the fallacy of such an attitude and are showing a disposition to crack the shell of Religion as presented by the churches and see if they cannot get at a bit of the kernel. Instead of sitting lazily on the step they are beginning to knock at the door and demand that it shall be opened, and Theosophy answering that knock takes the stranger by the hand and conducts him through the chambers within.

Then again to use another illustration. Theosophy is like a sort of intellectual X ray, so to speak, which when turned upon one of the familiar religions such as Christianity, Buddhism, Mohammedanism, Judaism, etc., lights up and discloses its interior, and thus instead of the mere skin, often toughened and disfigured by exposure and careless handling, we can observe its very bones and inner constitution, and so we begin to find ourselves in the company of roots and causes and fundamental principles, and these rather than external effects, practices and conventionalities henceforth claim our interest and attention.

Theosophy does not oppose or cry down churches or church-membership, as should appear from the fact that many Theosophists continue to retain their membership in the congregations to which they have previously belonged; on the contrary it aims to help people to understand and correctly apply that form of religion to which their temperament or convenience naturally inclines them. It seeks to uncover and explain to the followers of each religion the salient points of its doctrines and to enable these to be made of practical value in this and other lives. Moreover the greatness of such characters as Jesus, Buddha, and the like grows and never lessens as they are studied in the light of Theosophy, and indeed it might be fairly said that a perfect Christian would be a perfect Theosophist.

As to Spiritualism, Theosophy while condemning some of the practices of its sittings and séance-rooms willingly concedes the

truth of many of its discoveries and promulgations which go to prove the existence of entities on other planes than the physical. But its votaries have run amuck and they have had no leaders truly scientific and studied in Theosophy. Had they been possessed of such guidance, Spiritualists might have been the great agents of the age in placing mankind many degrees higher on the mental and psychical planes, but as it is they seem to lack the philosophy to enable them to coördinate their facts and sidetrack their fancies. This Theosophy could teach them if they would but listen.

With regard to mediums there is no doubt that these exist in great number both male and female, and under the wing of Theosophy these people can be scientifically and safely trained to the greatest usefulness as channels of consciousness between this and other planes of being, without putting in peril their own egoism or individuality which under the systems permitted by spiritualism it is greatly to be feared is often irretrievably lost. This Theosophy deplores as a terrible misfortune to the victim and a grave wrong by the abettors. It needs but slight observation to show that the average medium is a loose-jointed organism which however correct for a while soon degenerates into a mere pillar of negativeness, the playground of every astral wind that blows, who may be thankful if death comes to his release before insanity takes him in its clutch.

H. A. Freeman.— By showing that Theosophy opposes nothing which tends to elevate, instruct or otherwise help forward humanity. Whenever a church teaching does this (*i.e.*, helps humanity) it is in accord with Theosophy. Where it does not, it is opposed by Theosophy and we need not feel any hesitation in saying so. Error always finds adherents, but Truth ultimately will prevail, and its champions should be fearless. Theosophy opposes sectarianism because its mission is to unify humanity. Sectarianism is separation and defeats the purpose of religion which is to bind and unite.

Theosophy does not oppose Spiritualism. Many Spiritualists belong to the Society. But it opposes any effort to stay the progress of a passing soul and has no sympathy with the professional medium who selfishly endeavors to do so for personal gain.

The best way to present Theosophy is to show that it is the untarnished foundation of every faith and that all differences and variations in religion are the work of men and not of God. The-

osophy is built on love and not on fear, as are most of the later teachings, and thus Theosophy should be acceptable to every human heart.

William Main.— Theosophy is opposed to indolence and egotism, to reliance upon special formulas, ceremonies, channels or personalities; in short, to a drift in human nature which shows itself in both the Theosophical Society and the Churches; more strongly in the latter, because they are older.

In endeavoring to present to another mind that which appears to your own to be the truth, it is a mistake to begin with points of difference. Look beneath the surface of words; find as many elements of concordance in your ideas and aims as you can. Standing on this common ground, bring the truth to your own mind as clearly as you possibly can; just as a marksman fixes his eyes on the target. Forget yourself and state what you see in the simplest language. Your homely words and awkward sentences will convey more than the most polished and self-conscious rhetoric. They will sink deeper into the heart of the listener than will seem possible, at the time, to either of you.

Hear all that he has to say, and don't tread on the heels of his last word. Look at things from his standpoint. The time will not be lost, for you will learn much, and he will be irresistibly compelled to look at them from yours. Avoid mere controversy, and do not think of your apparent opponent as an adversary, but as one whose experiences have been different from yours and who has been compelled to seek truth through somewhat different channels. Offer him some more desirable expression of truth, and, when he once fairly considers it, he will inevitably drop the old, just as a child will of its own accord drop an old plaything for a more desirable one, but would bitterly resist an attempt to snatch away the old.

How easy it is to say all these things! how hard to practise them! I think with shame of my own shortcomings.

What solid chunks of wisdom there are in some of the old fables! Do you remember the bet between the Sun and the Wind, as to which one would succeed in getting the Traveller's cloak from his back? The Wind tried first. He puffed and tugged with all his might from every direction. He even succeeded in getting the cloak half off for one moment; but, in the end, the Traveller had the cloak more tightly wrapped around him than before. Then the Sun sent out his genial beams, mildly at first, but afterward with increasing fervor. The Traveller's

desperate grip relaxed; then, he unfastened the collar and a button or two; next, the whole garment was worn as loosely as possible; but even then it was soon felt to be an intolerable burden and was cast aside altogether.

We need not worry about the churches, nor as to the details of their regeneration. Men wear the old doctrinal garments more loosely every day, but they must themselves cast them aside. The wayside will be strewn with old clouts before many milestones are passed. The Sun of Truth will succeed where the Winds of Controversy fail.

QUESTION 69.

What is the difference between faith, belief, and knowledge? Can the question be answered from a Theosophic standpoint clearly to one not a Theosophist?

Katharine Hillard.—Emerson says somewhere that "we know truth from opinion when we see it, as we know when we are awake that we *are* awake." This absolute conviction is *belief*, in its most certain and highest phase, it is, in one word, certainty, and need not be confined to the results of positive evidence, which we may call *knowledge.* If a comparative anatomist discover the tooth of a megatherium, the size, shape, color, and weight of the tooth which he perceives through the senses of of sight and touch would be his *knowledge;* and upon that knowledge, correlated with other similar facts, would be founded his *belief* that the whole animal belonged to such and such an order and species, and was a contemporary of other similar animals, while his *faith* would be that upon his *knowledge*, such a *belief* would be correctly founded. Knowledge would in this case correspond to the material, belief to the intellectual, and faith to the psychic plane.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

THE NATURE AND POWERS OF MIND.

The mind is an instrument by means of which the soul acquires knowledge of self and its relations to nature; an instrument of analysis and comparison for the attainment of individuality. In its lower aspect this leads to the idea of separateness, but rightly used leads ultimately to the realization of unity. There is thus higher and lower mind. Compare the mind *(a)* to a screen usually colored by the desires and befouled by the passions through which the soul views the outer world; *(b)* to a mirror in which is reflected the inner light of the self. Hence to see clearly both the outer and the inner worlds, the mind must be cleansed and clarified and be brought under control. The mind is the theater of evolution. The possession of mind makes man a responsible being.

REFERENCES.

Ocean of Theosophy, chapter vii; *Key to Theosophy*, Section x; *Path*, vol. x, p. 174.

WHAT THEOSOPHISTS BELIEVE.

The Theosophical Society, as a Society, has no beliefs save as those are expressed in its objects. It is a Society with a purpose, not with a creed. Theosophy is Divine Wisdom or Truth. To the extent that anyone follows Divine Wisdom or Truth, to that extent he is a Theosophist. A true Theosophist will have his own beliefs based not on authority, but on his own experience, reason and conviction. There are many Theosophists not members of the Theosophical Society. Most members of the T.S. believe in Karma, Reïncarnation, Masters, etc., but belief in any of these is not necessary to membership in the Society, only assent to the First Object. The basis of the whole philosophy may be found in the three fundamental teachings of the *Secret Doctrine*.

THE THREE QUALITIES OF NATURE.

One of the most ancient teachings. All nature appears under three aspects or qualities—Satva, Rajas, Tamas. Science gives these as matter, force, consciousness. They coëxist everywhere, but one or other usually predominates. All the activity of nature is due to them. They are found in the threefold nature of man; physical nature, mental and passional nature, spiritual nature. Every act partakes of the nature of one of the qualities. The qualities bind man to rebirth and must be overcome to escape it. By living in the lower nature man is subject to the qualities and to change. Only by realizing that he is the Self, one with the Supreme, can he rise above them.

REFERENCES.

Bhagavad-Gîtâ, xiii, xiv, xvii, xviii.

THE OCCULT ARTS.

Distinction usually made between Occultism and the occult arts. Occultism is the science of life, the art of living, the science of the inner nature of man. The occult arts are connected with phenomena and with the personal nature. Astrology, alchemy, necromancy, palmistry, hypnotism are among the occult arts. All have some basis in fact, but the modern practitioners have lost sight of the underlying truths and follow them mostly for personal ends. No true occultist will ever use his powers for any personal advantage or for money. True occult science cannot be bought or sold. Danger of dabbling in these arts; they often lead astray from the truth, because of man's selfishness and desire for power. The true occultist must be impersonal. Faculties necessary for production of phenomena; will, imagination, confidence.

REFERENCES.

Path, vol. viii, pp. 193, 233, 265, 297; *Studies in Occultism*, No. 1; *Lucifer*, vol. ii, pp. 150, 173; *Ocean of Theosophy*, chapters xvi and xvii.

THEOSOPHICAL NEWS AND WORK.

CHICAGO THEOSOPHICAL HEADQUARTERS has moved to 153 Washington St., Room 9. Members of the T.S. passing through Chicago are asked to call.

BRO. JAMES M. PRYSE'S hurried trip to the Pacific Coast was attended by the most important results. He endeared himself to the whole Coast, and left behind him the most earnest hopes for a speedy return visit and longer stay.

WE REGRET to have to chronicle the death of Albert Hart, president of Eureka Branch, Sacramento, Calif. Mr. Hart was one of the oldest members of Eureka Branch, and we cannot but regret the loss of one of our staunch workers.

AURORA BRANCH, Oakland, Calif., reports the following lectures given in April: 12th, "Our Other Selves," Mrs. M. Thirds; 19th, "Theosophy in Daily Life," Evan Williams; 26th, "Theosophy and Social Questions," Mrs. J. D. Hassfurther.

SAN FRANCISCO T.S. Lectures given in April were as follows: 5th, "Ghosts," Dr. Allen Griffiths; 12th, "Between Two Lives," Dr. Anne J. Patterson; 18th, "Karma—the Will of God," Dr. J. A. Anderson; 27th, "Is Life Worth Living?" Col. E. T. Blackmer.

MR. H. A. GIBSON, one of the delegates from Los Angeles to the Convention, has been making a visit to Pittsburg and has been doing good work in the branches in the neighborhood. The Pittsburg Branch hopes soon to move into new quarters, and arrangements will be made to keep these open daily for enquirers.

WHITE LOTUS DAY was observed in San Francisco by a union meeting of the San Francisco, Oakland, and Alameda members. The meeting was well attended, and the city press gave good reports. Two addresses were given by Dr. J. A. Anderson and Mrs. S. A. Harris, largely devoted to eulogies of the lives, work, and characters of H.P.B. and W.Q.J.; and upon

the significance of the Theosophical movement, and the objects of the Theosophical Society. Dr. W. W. Gamble also spoke and readings from the *Bhagavad-Gîta* and *Light of Asia* were given by Mrs. M. M. Thirds and Dr. Allen Griffiths. Musical selections were given by other members.

The Maschmedt Farm will be open as usual this summer for the reception of guests. It is greatly hoped that work will be done for Theosophy in both Saratoga and Luzerne as these are good centres and easily accessible from the Farm. For partrculars address Mrs. H. Maschmedt, Corinth, Saratoga Co., N.Y.

Dr. Allen Griffiths has now entered upon his fifth year as Pacific Coast Lecturer and is at present in Southern California, where he will probably remain for several months. His permanent address is: 867 Cedar St. Alameda, Calif., but until July 15th his address will be: care Theosophical Headquarters, 431½ South Spring Street, Los Angeles, California.

Lynn Branch, T.S.A. The meetings in April were as follows: 6th, lecture by G. D. Ayers, of Boston, on "Theosophy, the Greatest Movement of the Age"; 13th, paper by N. A. Bean on "What Can I Do to Help the T.S.?" 20th, lecture by Miss Leoline Leonard on "Can the Future be Foretold?" No meeting was held on April 27th, as many of the members were in New York on that day at the Convention.

Varuna T.S. (Bridgeport, Conn.) congratulates itself on the great interest that has been incited by the monthly lectures held in the branch parlors. The "lecture evening" in March was so stormy that few if any were expected; but over thirty came and listened to an address given by Mr. Joseph H. Fussell on "After Death States." Many questions were asked, and the lecture was well reported in the Bridgeport papers.

In pursuance of a suggestion from Mr. Harding, an invitation was sent to the Fort Wayne Branch to furnish speakers for Kendallville, Ind. Judge Edward O'Rourke and Mr. Henry Cohen responded and gave parlor talks, Feb. 1st, Feb. 29th and March 14th, at the residence of Mrs. L. B. Hill, the attendance averaging twenty-five persons. As a result of these meetings quite a number have begun to read Theosophy.

Hartford T.S. Two lectures given in Hartford in January, 1896, led to a series of weekly meetings, and these resulted on the 10th of March in an organization under the name of the Hartford Theosophical Society, with Mr. Witham, of Berlin, Conn., as president, Mr. Cyprian J. Mulligan, vice-president, and Frances Ellen Burr as secretary and treasurer. Meetings are held every Tuesday evening, when papers are read and *The Ocean of Theosophy* discussed.

H.P.B. Branch, New York, held a W.Q.J. memorial meeting on April 5th. E. T. Hargrove and Charles M. Stabler were among the speakers. Mr. Stabler is a Quaker, and although not a member of the T.S. was a great admirer of W. Q. Judge and of his work. E. T. Hargrove has recently become a member of the H.P.B. Branch, and we are very glad to have his help at the meetings. On April 19th he gave his first lecture as a member of the branch. *(Communicated.)*

Theosophische Gesellschaft Germania was founded at the T.S. Headquarters, 144 Madison Avenue, New York, Friday evening, April 10th, 1896.

It started with a membership of ten persons. Ferdinand Gengenbach was elected President, Miss Mary Wasbutzky Secretary, and Ernst Douté-Haury, Treasurer. Regular meetings are held every Friday at 8:15 p.m. in the Library, 144 Madison Avenue, and every Sunday afternoon a class (in German) is held in connection with the Lotus Circle.

NASHVILLE BRANCH T.S.A. has held regular weekly meetings since it was organized by Bro. Claude F. Wright one year ago, the membership having risen to fourteen. Public meetings are held every Sunday evening at Odd Fellows' Hall, short lectures on Brotherhood, Reïncarnation, Karma, etc., being read and discussed. Much interest is manifested and many questions are asked by visitors present. Every Thursday evening a study class is held for members only, the "Seven Principles of Man" being at present the subject of discussion, and three meetings are devoted to each principle to allow ample scope for all possible questions to be answered. The branch had a visit about a month ago from Bro. Burcham Harding, who delivered a public lecture on "Human Perfectibility," besides giving a very helpful talk to members on branch work and the best methods of study and instruction. *(Communicated.)*

A NUMBER of members from different Spanish-American countries has lately arrived in New York City; and just before the Convention Mr. John M. Pryse called them to Headquarters, introduced them to one another, and formed a branch, called El Sendero (The Path). It starts with eight charter-members, and others have promised to join. Señor Charles L. Simon, formerly of the Caracas, Venezuela, Branch, is president, and Señor Emanuel Román, from Cuba, is secretary. At the first regular meeting a resolution was passed (which will appear in the Convention Report), expressing a desire to work in conjunction with loyal Spanish-speaking members in all parts of the world, for the Theosophical propagandizing of Latin America especially. An article about Theosophy and the Convention has been sent to all the leading Spanish papers of the world, and other projects are being attempted by the branch. All in America who know Spanish and all unattached members in Spanish-speaking countries are requested to become honorary members of El Sendero, which will act as a centre for a combined movement.

CINCINNATI T.S. during March presented the following essays for public discussion: 3d, "Death and After," by Dr. W. T. Partridge; 10th, "The Influence of the Zodiac on the Religions of the World," by Dr. Thos. M. Stewart; 17th, "The Path, Knowledge and Devotion," by Miss Josephine L. Struve; 24th, "The Evolution of Man—Spiritual, Mental, and Physical," by Mrs. E. Burdick and Miss Patti Thorndick; 31st, "Darwinism and Theosophy," by Mrs. Anna L. Onken. The meetings are uniformly well attended, and the discussions, mainly questions by the audience and answers by the essayists or the president, show that people are inquiring with a willingness to be quite just in their estimate of the philosophy promulgated by the Theosophical Society. On the last Friday evening in each month occurs the regular business meeting of the members of the Cincinnati T.S. The meetings are informal, and ways and means as well as general Theosophical topics are brought forward for discussion. On March 27, 1896, the meeting following the death of William Q. Judge, there was a large attendance, a special call having been sent out. The president of the branch, Dr. J. D. Buck, spoke of Mr. Judge's life and his work in the Society. Mrs. J. D. Buck read from *The Path* two articles written by Mr. Judge after the death of H.P.B. From the June, 1891,

Path the article "A Lion-Hearted Colleague Passes"; and from the Decemcer, 1892, *Path* the articles "Prophecies by H.B.B." were read. While regretting the departure of our friend, the members of the Cincinnati Branch simply make this an opportunity to do more and better work as the best method of revering the memory of William Quan Judge.

Fort Wayne Branch T.S.A. meets every Thursday evening. The subjects for discussion for the month of April were: "The Seven Principles," "The Masters," "Brotherhood" and "Astral Bodies." One evening in the month a social is given; the rooms are made attractive with flowers, no refreshments. The members and their friends pass the evening in conversation on various Theosophical subjects. On April 17th a number of postal cards were mailed to the members and other persons who were known to be interested, which read as follows: "The Lotus Circle of Fort Wayne T.S. will meet at the rooms of the Society at 3:30 p.m., Sunday, April 19th. This is an unsectarian Sunday-school, and it needs your cordial help." In response to this notice twelve adults and six children were present. The president of the branch, Dr. A. P. Buchman, made a short address. A superintendent was then elected, and the children formed into a class. The adults were then requested to adjourn to another room, thus leaving the children and superintendent in a room by themselves; this was done for the purpose of relieving the children from any embarrassment which they might feel in the presence of so many older persons. This was the first attempt to form a Lotus Circle for the little ones, and the venture has proved very successful.

CENTRAL STATES COMMITTEE'S REPORT.

The general reports from the Branches in this territory show a steady forward movement. Most of them were personally represented at the Convention of which mention will be found in the Report of Proceedings.

A special meeting of the Central States Committee was held April 28th. The history of its organization and various branches of propaganda was given by Mr. Harding and Mrs. Pratt, after which the various territorial workers and those interested in Committee and Branch work spoke in the following order: Mr. A. A. Purman, Fort Wayne, Ind.; Dr. N. B. Acheson, Youngstown, Ohio; Miss B. Wakefield, Sioux City, Iowa; Mrs. A. McDermid, Fontenelle, Iowa; Miss E. F. Gates, Chicago, Ill.; Mrs. M. F. Lang, Toledo, Ohio; Miss A. M. Stabler, New York City; Mr. W. E. Ostrander, Denver, Colo.; Mr. G. D. Ayers, Boston, Mass.; Mr. A. Clark, Los Angeles, Calif.; Mr. A. E. S. Smythe, Toronto, Canada; Mr. H. A. Gibson, Los Angeles, Calif.; Mr. F. J. Brown, Toronto, Canada.

There were many others who could have added much to the interest of this meeting, but it had already been in session three hours. Each of the speakers gave out some new thought, suggestion or bit of experience in methods; the practical value of this exchange of ideas can hardly be estimated. The members of the C.S.C. will be interested to know that the New England Committee and the Southern States Committee will coöperate with us on several lines, notably in the Bureau for the Exchange of Lectures and papers from which we have benefited so greatly. We all felt the value of being able to meet together and discuss matters pertaining to the work. It has given us new energy and new enthusiasm to go ever forward. *(Communicated.)*

SOUTHERN COMMITTEE'S REPORT.

At the request of the late president, W. Q. Judge, W. T. Hanson, of the Macon T.S., Ga., and J. A. Jowett, of the Nashville T.S., Tenn., consented to act as the nucleus for a Southern Committee for Theosophical Work. Under the supervision of this committee Bro. Burcham Harding has delivered lectures at Louisville, Ky.; Nashville, Chattanooga, and Memphis, Tenn.; Atlanta, Augusta, Savannah, Macon, and Columbus, Ga.; Jacksonville, Fla.; and Hot Springs, Ark. As the result of these lectures there has been a great increase of activity, and new branches were formed at Louisville, Atlanta, Savannah, and Jacksonville. Another is about to be started at Augusta. Nashville T.S. has about doubled its membership since the visit of Mr. E. T. Hargrove. It holds regular meetings every Sunday at the Odd Fellows' Hall, at which the public is invited to put questions. A class for study has recently been added to the activities. Macon T.S. is actively pushing Theosophy; its membership is about 45, and constantly increasing. The branch room will accommodate 200 persons, and the meetings and classes are well attended. Memphis T.S. has had to contend with opposition from one of the newspapers, but that has now ceased. It holds regular meetings, and is adding a Lotus Circle to its programme. Hot Springs T.S. promises to advance with new life. Its branch work has been organized and made more attractive to the public. A large number of pamphlets has been distributed, and a list of libraries and reading rooms in the South is being prepared with a view of furnishing them Theosophical literature. Also a list of newspapers and their editors is being collected. The Committee will welcome any aid in getting these data from members-at-large and southern branches, and will be glad to forward pamphlets to any persons likely to be interested. All communications should be addressed to the "Theosophical Society," Macon, Ga., where suggestions will be gladly received.

CONVENTION PICTURE.

The photograph of the delegates to the Convention in New York has proved to be the best one ever made. Over 350 delegates and visitors were present, and every one of the faces stands out clearly. The size of the actual photograph is 18½ x 12½. The price, exclusive of express charges, is $1.75 per copy. Address President T.S.A., 144 Madison Ave., New York, N.Y.

INVITATION.

The following letter has already been sent to the Presidents of Branches and at the request of those signing it is inserted in the FORUM in order that it may reach members-at-large.

NEW YORK, May 22, 1896.

DEAR BROTHER: — You will already have heard of the Crusade which will be made this year to Europe and other parts of the world. This will be the greatest effort yet made by the T.S. to spread abroad in the world a knowledge of Theosophy and to awaken the masses to a realization of Brotherhood.

The effects of this Crusade will be far reaching. The human race is crying aloud for help, for peace, for light, and the Crusaders will bear a message of peace and power that will gladden the hearts of many. It is fitting and right that the members of the T.S. in A. should bid good speed to our comrades about to set out on the Crusade and to send them forth bearing our greetings and love to our comrades in other lands and to all those whose

hearts are longing for the message which Theosophy alone can give. We therefore invite all who possibly can come, to come to New York and be present at the great public meeting which will be held in the Madison Sqaure Garden Concert Hall on Friday evening, June 12th, at 8 o'clock, and to see our friends off on the Ocean Steamboat on Saturday morning. A reception will be held on Friday afternoon. All are most cordially invited and it is hoped that every one who can do so will attend.

Fraternally yours,

E. A. NERESHEIMER.
A. H. SPENCER.
J. H. FUSSELL.

SUPPORT OF THE T.S.A.

Editor FORUM:—I wish space in FORUM to remind all loyal F.T.S. that the work of the Society cannot be carried on without money. It is all well enough to talk and to think about the power of thought, but in this material age something more tangible is necessary if we are to make any impression upon the systems of religion and science already solidly entrenched behind bulwarks erected by money and selfishness. I wish to thank everyone of our members who has pledged himself to the support of the T.S. through our little fund, and has loyally and faithfully kept that pledge. To others who have failed to fulfil their promises, I have nothing to say except that no one is expected to keep the weeds out of a larger patch of ground than he can work over. Everyone must be his own judge of his ability. We are each of us responsible for ourselves to Ourselves. To those who have not yet united their efforts with us, I have to say that unity of endeavor is the magical secret of success along any line, and this is manifested more fully in T.S. work than any other, to just the extent that T.S. work is by far the most important of the present age. We never know what real progress is until we begin to help push.

I shall be pleased to hear from any member who is not fully conversant with our Fund, and invite correspondence.

Fraternally
G. E. HARTER.

51 HUFFMAN AVE., DAYTON, OHIO,
APRIL 3, 1896.

NOTICE.

Secretaries of Branches and all members throughout the country are requested to address all official correspondence relative to T.S.A., and to make all checks, drafts, and money orders for fees, dues, donations, subscriptions to *O. D. Papers* and FORUM, only, payable to E. T. Hargrove, 144 Madison Avenue, New York, N. Y. All orders for books and magazines should be sent direct to Theosophical Publishing Co., and not be mixed up with the business of the T.S.A.